411 to three meters long, absolutely straight generally, and as well-rounded and smoothly scraped as though polished. Considering the extreme rarity of trees and large bushes in Urundi, the quality of the spear shafts is surprising. No pole-timber for the spears is imported from the neighboring areas. Many spear shafts are family heirlooms which have been bequeathed down to the present day from a time when wood was more plentiful. Others are made from the wood of the cultivated fig tree which yields barkcloth; it grows good straight branches unless it is cut often. Poorer people and children generally have spears with inferior, somewhat bent or knotty shafts. Spear [326] points and sockets are made by special blacksmiths (see p. 77) [316] either from iron mined in Urundi itself or from iron hoes (see [439] p. 83) imported from the Congo (Uvira) or from Usindja. The rest of the work necessary to make a spear is done by each Murundi himself. [Fig. 8 appears here in original text.]

The spear is mainly a weapon used for stabbing or for defense. It is thrown only short distances when one is certain of hitting the target since one cannot risk losing this valuable possession. There are no slings for hurling spears.

The Murundi is inseparable from his spear, and the fact 516 that they are always able to lean on the long spear shaft determines the characteristic posture of both the Murundi and the Munjaruanda when they are standing still. He grips the upright shaft with his arm half-raised so that his hand is about the level of his face. Depending on whether the palm of the hand is turned in or out when clutching the spear, the shaft stands vertically either between chest and elbow or along the outside of the elbow, while its end rests on the ground. In both cases the body leans with all its weight against this prop which slants somewhat away from it; at the same time the leg bearing the main weight of the body is fully extended while the leg next to the spear which takes no weight is easily crossed over the other leg at knee-level so that it touches the ground only with the outer edge of the sole (Plate 9b). [34] Less frequently the foot of the leg taking no weight is planted firmly against the leg bearing the main weight, as is done frequently among the Negroes of the Upper Nile and also among the Massai. The composition of lines

[Text continues on page 49]

516 in this posture of the Barundi at rest is often surprisingly beautiful. A small group of men standing in this position really presents "a picture to be painted." [Fig. 9 appears on p. 34 of original text.]

411 The chief weapon for attack and fighting is the bow and arrow. The bows (umuheto) have the simple shape of most of the East African bows and they are rather good weapons (Plate 41). The string is usually made of beef sinew. Compound bows, such as the Batwa of Bugoje have, do not exist among the Batwa of Urundi who have been much more influenced by the Negroes. The arrowheads (umwampi) have neither barbed hooks nor lobes and, by means of a thorn, are embedded in the wooden shaft whose upper part is wrapped and the bottom ends simply feathered. The feathering often is bound in a nicely patterned reed wrapping (Fig. 8). Neither the Batussi nor the Bahutu ever use poisoned arrows, but the Batwa do (No. 19, p. 246). It has already been mentioned that the left hand holding the bow is protected against the recoiling string by thick disc-shaped arm rings (ikirinsi) (see p. 27 and Plate 30a). Also, among the Barundi archery does not entail shooting from a held position with precise aiming, but rather suddenly and violently jerking off the arrow toward the target in an impulsive fashion, like hurling stones from a sling (which is not practiced in Urundi). Nevertheless, they do hit a man at a distance of 30 to 40 meters with a fair amount of precision (Plate 30). The majority of the arrows are made by the Batwa. Sometimes the arrows are kept in nicely carved wooden quivers (umutano) which are provided with overlapping lids on both ends (Plates 41, 42), but a quiver is seldom seen on the arm or back of a Murundi, mostly only inside the huts. [Fig. 9 appears here in the original text.]

412 411 The sword-like knives (imbugita) of the Barundi, up to half a meter long, are not really weapons but instruments for daily use which only occasionally are also used as weapons (Plate 43). The knife has two parallel edges, and its tip is only slightly pointed. In its entire width it is inserted into an hour-glass-shaped wooden handle, and it is worn in a wooden sheath

[Text continues on page 50]

Plate 7

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Batwa near Kilima, Northwest Urundi
(Photo. by Hans Meyer, 1911)

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Batwa Making Pottery near Kilima, Northwest Urundi
(Photo. by Hans Meyer, 1911)

2: Meyer--243 K-5 (1911) 1916 FO42 Rundi FO42

Plate 9

142
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Barundi from the Upper Muwarasi River, West Urundi
(Photo. by Hans Meyer, 1911)

Barundi from Migeni, West of Mugera, Central Urundi
(Photo. by Hans Meyer, 1911)

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Urundi King Mwesi Kisabo, died 1908
(Photo. by "White Fathers" Urundi)

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Urundi King Mwesi Kisabo, Carried on a Traveling Litter
(Photo. by "White Fathers," Urundi)

Plate 13

2: Meyer--247 K-5 (1911) 1916 FO42 Rundi FO42

2: Meyer--252 K-5 (1911) 1916 FO42 Rundi FO42

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Hut in Northwest Urundi with Little Spirit Hut
(Photo. by Hans Meyer, 1911)

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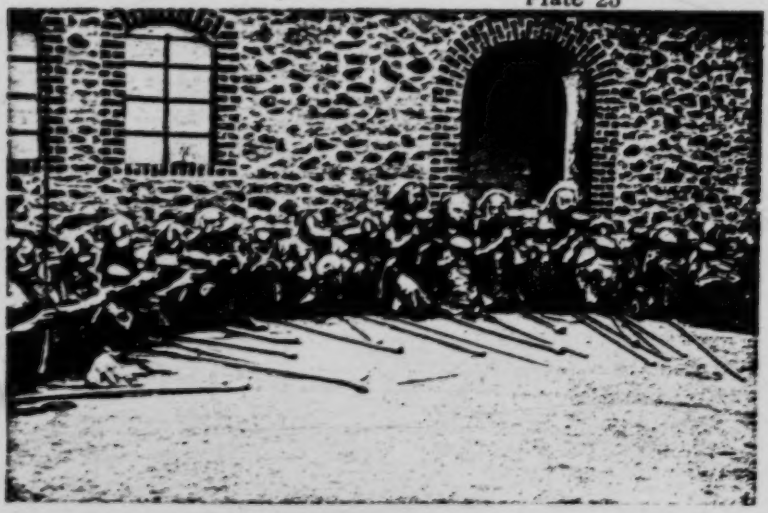
Hut in Northwest Urundi with Bahutu Women
(Photo. by Hans Meyer, 1911)

2: Meyer--259 K-5 (1911) 1916 FO42 Rundi FO42

Plate 25

●516



"Cattle Doctors" of King Mutaga During the Exorcizing Ceremony.
(Photo. by J. M. van der Burgt)

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Murundi Woman with Woven Beehives
(Photo. by Captain von Langenn-Steinkeller)

2: Meyer--261 K-5 (1911) 1916 FO42 Rundi FO42

482
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Packs of Salt from the Gottorp Saltworks on the Shore of Lake Tanganyika near Usumbura
(Photo. by Hans Meyer, 1911)

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Daily Market in Usumbura
(Photo. by Hans Meyer, 1911)

2: Meyer--262 K-5 (1911) 1916 FO42 Rundi FO42

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Murundi Taking Snuff with Nose Clip
(Photo. By Captain Kraut)

[516]

Barundi Taking Snuff by Drawing Tobacco Juice into the Nose
(Photo. by J. M. van der Burgt)

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King Musinga in front of the large hut which serves as his reception hall. At his right is his maternal uncle Kabale, instigator of the Ruchunchu coup d'etat.

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King Musinga with his mother at his right and several great court ladies.

5: Pagès--280 M-5 (ca. 1925) 1933 FO42 Rundi FO42

On the plain of the Mulèra in the middle of a field of sorghum. After an elephant hunt.

136
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Longhorn cows.

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5: Pagès--281 M-5 (ca. 1925) 1933 FO42 Rundi FO42

A ceremony in front of the kiosk dedicated to the spirits.

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A divination scene.

5: Pages--287 M-5 (ca. 1925) 1933 FO42 Rundi FO42

Children of the Muhutu (Bahutu) type. The long fringed costume they wear is made of banana fibers which they have woven themselves.

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Women of the Muhutu type.

5: Pages--292 M-5 (ca. 1925) 1933 FO42 Rundi FO42

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372
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Blacksmiths at work outdoors. The iron ore is piled up over the hearth. The founders stir up the fire with primitive bellows.

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Blacksmiths around their blast furnace.

5: Pagès--293 M-5 (ca. 1925) 1933 FO42 Rundi FO42

685

Impalement of a cattle thief before European penetration.

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Bellows and apparatus of a primitive forge.

9:Maquet E-5 (1949-1951)1961 FO42 Rundi FO42

197
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Tutsi lord and Hutu client

[Frontispiece]

10:Albert E-5 (1956-1957)1963
FO42 Rundi FO42

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● 516

XIII. A Tutsikazi.

[854
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XIV. A Hutu "matriarch".

[following p. 215, A]